



VERA EFFIGIES REVERENDI DO.  
IOSEPHI HALL NORVIC' EPISCOP  
OBIT SEPTEMBRIS.VIII. ANNO DOM: 1656  
ÆTATIS SUE 82:



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ἸΣΡΑΗΛ ΑΓΧΙΘΑΝΗΣ.

# DEATHS ALARUM,

OR

The Presage of approaching Death:

GIVEN IN A

# FUNERAL SERMON,

Preached at St. PETERS in *Norwich*,

September 30, 1656.

For the Right Reverend

JOSEPH HALL, D. D.

Late L. Bishop of *NORWICH*.

Who upon the 8 day of Septem. 1656.

*Anno Aetatis suae 82:* was gathered to the  
Spirits of the Just that are made perfect.

καὶ τὸ εἶμα τὸ εὐμαλὶς καὶ τὸ ἔργον τὸ ἔργον, τὸ πλεῖστον  
καὶ πλεῖστον ἀφ' ὧν ἐστὶν. Themist. apud Stob. c. 119.

Τὸ ἐν ἡμῶν δεῖον ἀνάγει δὲ τὸ ἀφ' ὧν ἐστὶν δεῖον. Plotinus  
Expirans. Synesius Epist. 138.

Id agendum est ut satis vixerimus. Sen. Ep. 23.

ut satis vixerimus, nec anni, nec dies faciant, sed animus.

Sen. Ep. 62. *Wisdom. 4. 11-9.*

THE SECOND EDITION.

By John Whitefoote M. A.

And Rector of *Heigham* near *Norwich*.

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DEATH OF A NARRATIVE

OF THE

REVENUE

OF THE

REVENUE

OF THE

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OF THE

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OF THE

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OF THE

REVENUE



To the reverend

His much honored Friend

ROBERT HALL, D.D.

Eldest Son to the Right Reverend

JOSEPH, late L. B. of Norwich.

SIR,



*T*is an undoubted Canon  
of the Apostles, That  
the Elder  
that rules well, and especially  
that labours (too)

A 3

in

The Epistle

in the Word and Doctrine,  
should be counted worthy of  
double honour; Such an  
One was your Reverend  
Father, by the good report  
of all Men, and of the  
Truth it self. And the dou-  
ble honour that the Apostle  
allowed him, he was once,  
by the bounty of his Chri-  
stian Prince, worthily pos-  
sessed of; though of late  
(as we all know) he was  
muzzled from the Enjoy-  
ment thereof. But envy  
it self (and if there be  
any thing worse) cannot  
deprive

# DEDICATORY.

deprive him of his double honour : One part whereof he hath already enjoyed in his life time, in the Hearts, Tongues, and Pens of those that lived with him, in this and other Nations. The second part remains still due to him, after his Death; which he cannot want, whiles there are any living whose Tongues are capable of giving a true praise.

This poor Peece was designed to that just end; that is, next to the Glory

of God, to the due Honour of his Faithful Servant. That it is no more worthy of his Name, is a second part of my sorrow, for his Death. It contains a short Representation of him taken in haste; (as all pictures are which are done after the parties death) yet might it have been done neerer to the life, had it not fallen into a very unskilful hand: But besides that, it hath the common disadvantage of all Writings, which are but  
the

the dead Shadows of the living  
Voyce; and therefore  
no marvail, if this wants  
much of that little Grace  
and Vivacity, which it  
might seem to have in the  
Delivery.

Such as it is (Sir) it  
was (without consulting  
my voyce) voted to the  
Press, by them that heard  
it, and as much desired by  
them that heard it not, be-  
cause they heard not of it,  
till it was past the reach of  
the Ear. And they were  
neither few, nor sleight per-  
sons



sons that were much discontented at their absence from the too private Commemoration of so Worthy a Person, caused by the sudden determination of the Time? To give them some satisfaction, I was enforced to yeeld to the Publication of these Notes. Where to I was also encouraged, because promised, by the kind judgements of them that heard them, that they could not but find some good entertainment from most men, for his sake, of whom they repre-

## DEDICATORY.

represent so willing (though weak) a remembrance. I hope also they may afford some present satisfaction to the many, that justly expect a better account of his Life; w<sup>ch</sup> in your name (by whom it is best able to be done.) I here presume to promise, in convenient time; and that the rather, because I am not ignorant of your being furnished of some Modest and yet Remarkable Collections thereof, left by his owne Pen. I doubt not but that you esteem

esteem it a special part of  
 your same Duty, as well  
 as your Honour, to follow  
 the straight steps of his  
 Industrious and Holy  
 Life. And to afford the  
 president thereof to the  
 Imitation of others, will be  
 a kindness very seasonable  
 in these evil dayes. And  
 very useful it may be  
 (after many others of the  
 Ancient Bishops Lives,  
 now forgotten, than which  
 it is certain there never  
 were any more Saint-like,  
 now almost and long since

THE EPISTLE  
DEDICATORY.

since those of their Pre-  
decessors the Apostles )  
towards a Demonstration  
that Prelacie, and Piety,  
are not such inconsistent  
things, as some would make  
them; And that the Men  
which are of, or for, that  
Order, should not be ex-  
cluded (as by the Mo-  
nopolizers of that Name  
they now are) from the  
number of Saints; and con-  
sequently not debarred from  
that which is now asserted  
to be the common interest,  
and

and indefeisable right of  
all Saints of whatever per-  
swasion; that is the li-  
berty (if not of Disci-  
pline, yet ) of Wor-  
shipping God, according  
to their Conscience, and  
the best light of their owne  
Understanding.

To conclude : Your nea-  
rest Relation, claims the  
prime Interest in whatsoe-  
ver shall pretend to your  
Fathers Name; and there-  
fore this Sir, ( which is  
to be reckon'd inter pa-  
rentalia )

DEDICATORY.

rentalia ) is with the Au-  
thor

Yours at Command

to serve you in

From my Stu-  
dy in St. Peter  
Norwich, Nov.  
10. 1656.

the Lord,

J. W.

---

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Yours at Command

to leave you in

the Lord

J.W.

---



the custom of the Fathers only, but  
 those too, not altogether Canonical in  
 every place (I think I may presume to  
 speak of)

# GENESIS 47. 29.

*And the time drew nigh that  
 Israel must die.*

**I**N the Funerall  
 Sermons of the  
 Ancients, the per-  
 son deceas'd was  
 the only Text; &  
 the Sermon not  
 thing but an Ana-  
 tomy Lecture upon the dead mans life.  
 Should I have imitated that custom  
 upon this occasion, by taking no other  
 Text, than that of this Saints life;  
 That which the Psalmist saith of the  
 life of man, would (very like) have  
 been the censure of my Sermon; name-  
 ly, That it was but *as a tale that was*  
*told.* But methinks I might have had  
 a sufficient Apology for that, not from

psa. 90. 9.

the custom of the Fathers only, but from Scripture it self; a good part whereof is altogether taken up with a Narrative of the lives of Saints; and those too, not altogether Canonical in every line. And we have a Saint to speak of (I think I may presume to say) as eminent an one as some of them.

But yet I hold my self by modern custom obliged to chuse another Text, first, or last; and I thought it would do best to give it the Precedence; you have heard already what it is, short & plain, agreeable to the design of my discourse upon it, which must be short, because I have another Text to take up, when I have done with this; and plain, because that suits best with my own abilities, and the sadness of the occasion. *And the time drew nigh that Israel must die.* So it is in the English Paraphrase; for a verbal Translation according to the Hebrew Text, would run thus; *And the days of Israel drew near to die.* And so our Translatour

2 Kin. 2. 1. renders the same words, 1 Kings 2. 1. *Dent. 31. 14.* But I shall not take up-  
on

on me to correct the present Translation, because it agrees well enough with the sense, and better with the words too, than that of the Vulgar Latine, as I shall have occasion to shew by and by.

Four things I have to consider in this Text: First, the necessity of *Israel* death, *Israel must die*. 2. The time of his death, there was a certain time when *Israel* must die. 3. The appropinquation of that time, *The time drew nigh*. 4. *Israel* foresight, and consideration of the approach of that time. This the Vulgar Latine hath distinctly expressed, *Cúmque appropinquare cerneret diem mortis suae*, when he saw the day of his death drew nigh. That *Cerneret* (I confess) is an addition to the words, but not to the sense of the Text. For that *Israel* did foresee and consider the approach of his death, is plainly implied, as the reason why he took such a careful order with his son *Joseph*, about the place of his burial, as you may read in the words following my Text. The like order did *Joseph* himself give to his sons, about

his burial, when he saw his time to die drew nigh, *Gen. 50. 25, 26.* Both of them were very solicitous to be buried in the land of *Canaan*. *Lyra* thinks it was, because they foresaw (by a spirit of Prophecie) that in that country there would be a resurrection of many Saints with Christ, when he should rise again, and they hoped to be of the number, and therefore would be buried there. This conceit is scarce so much as probable.

But that reason which the Rabbins give, is a ridiculous absurdity; namely, because there shall be no resurrection at all of any but Jews, and of them only in the Land of *Canaan*; whither all bodies that are not buried there must be rolled through some secret burrowes of the earth, from their most distant places of burial, before they can be rais'd to life: This fancy is near akin to a multitude more of those mens. But the Authour to the Hebrews, hath told us the true reason of their desires in this point; *By faith Joseph when he died made mention of the departing of Israel (out of Egypt) and gave*

*Euxtorfi  
Synagoga  
Jud. c. 1.*

*Heb. 11. 22.*

gave commandment concerning his bones; Namely, that they should be carried with them into *Canaan*: Thereby declaring his own, and confirming their faith, concerning their deliverance out of the Egyptian Thraldom, which for some time they were yet to indure, and their certain possession of the Land of Promise.

I am now to begin with the first particular fore-mentioned, The death of *Israel*, and the necessity thereof, *Israel must die*. I told you before the Vulgar Translator had taken the boldness to put in a word into the Text, and that I excused, for its agreement with and explication of the sense. But I must tell you also, he hath left out another word (instead of that) which cannot so well be excused. For he reads, *Cúmque appropinquare cerneret diem mortis*, leaving out the name of *Israel*, which is found in the Original. I am not so great a friend to that Translation, as to excuse that presumption, if such it were, and not rather an over-sight, left yet uncorrected, in all the Copies that I have seen.

The name of *Israel* is too considerable a word to be left out in the Text, whether we respect the person signified by that name, or the signification of the name.

First, Consider the person signified by that name, and you shall find he was as eminent an one, as any that is named in Scripture. And for the signification of the name, you shall hear also, that is very considerable, and so declared by God himself, who both gave the name, and the true interpretation thereof. First, let us a little inquire after the person signified by this name, *Israel*: Who was he? The man was a *Binomius*, one that had two names: His Original name was *Jacob* (and there was a mystery in that name as you may find, *Gen. 25. 26. Hos. 12. 3.*) This name of *Israel* was an *agnomen*, an *alias* to the name *Jacob*; a new name given him by his God-father the Angel, at his confirmation: You may read the story of it, *Gen. 32. 28. Thy name shall be no more called Jacob but Israel.* μέγα καὶ τίμιον ὄνομα ἄθλον τῆς εὐσεβείας.  
*Naz. A great and honorable name given him*

him for a reward of his Piety. So the Lord changed the name of *Abram* his Grandfather, into *Abraham*, Gen. 17. 5. And he was the first man in the World, whose name was ever given, or changed by God. And it is well noted, there never was any man received a name immediately from God, but was either an eminent person, or a Type of some great and notable matter in the Church.

There is no name in scripture more famous, than that of *Israel*. *Pererius* puts the question, why the story of *Israels* life, is more fully set forth than any of the Patriarchs: and gives this reason for it; because he was, *Totius & Solius Populi Dei Parens*, the Father of all, and the onely people of God, having no other children besides the twelve Patriarchs, the heads of the twelve Tribes of *Israel*: Which cannot be said either of *Abraham* or *Isaak*: For *Abraham* we know had *Ishmael* as wel as *Isaak*; & so was not the Father of the Faithful onely, but of the *Ishmaelites* too. And *Isaak* had *Esau* as well as *Jacob*, and so was Father of the *Edomites*, as well as



Israelites; but *Jacob* was Father of the Israelites only: And that ye know in the Old Testament is the common name of the people of God; who are sometimes called the *Children of Israel*, sometimes *Israel*, and sometimes *Israelites*. As we are now called *Christians* from *Christ*: So were the people of God of old called *Israelites* from this *Israel*. And it is observed, when speech is of the infirmities of the Church, she is called *Jacob*; but when her glory and valour is signified, she is called *Israel*. *Israel* had the honour first to receive his name from God himself, and then to give a name to al the people of God; yea and to God himself too, for he is frequently called, *The God of Israel*, *The Hope of Israel*, *The Strength of Israel*, *The Rock of Israel*, *The King of Israel*, *The Saviour of Israel*, &c. And *Christ* is called, *The Holy One of Israel*, *The Glory of Israel*. Many & glorious things are spoken of this Name, too many to be here recounted. The sum of all is comprehended in the words that were put into *Moses* mouth, to speak unto *Pharaoh*, *Exod. 4. 22.*

*Thou*

Then shalt say unto Pharaoh, thus saith  
the Lord, *Israel is my son, my first-born.*  
Or in that of the Prophet, quoted by  
the Apostle, *The Lord said, I have loved* Mal. 1. 2.  
*Jacob (that is, Israel) and I hated Esau.* Rom. 9. 13.  
He was the famous instance of Gods  
free and eternal election. One that  
was sanctified from the Womb, and  
in it, as is thought. *The blessings of* Gen. 49. 26  
*Israel prevailed above the blessings of*  
*his fathers.* Such was the honour of the  
person signified by this name.

Now for the signification of the  
name, I find some variety in the opi-  
nion of the Antients: Some will have  
it to signifie, *Homo videns Deum, A*  
*man seeing God,* as *Philo*; and most of  
the Fathers after him. Some Trans-  
late it, *Rectus Dei, a right (or upright)*  
*man of God.* This signification is oft  
mentioned, and sometimes approved  
by *S. Hieron.* And very true it is,  
that both these significations of the  
name, will agree very well to the per-  
son of *Israel*, and wel enough with the  
name it self, as it may be written and  
pointed in Hebrew. *Israel* was indeed  
*יִשְׂרָאֵל* *israhel*, *a man that saw God*  
and

and that oftner than any of the Patriarchs: We have seven or eight of his Visions recorded in Scripture, and one of them was then when he received this name, whereupon he called the place *Peniel*, Gen. 32. 30. giving the interpretation; *For I have seen God face to face.* *W* *ad* *mont* *bellum* *et* *v*

2. *Israel* was *Rectus Dei*, a right upright man, *יִשְׂרָאֵל* & *יִשְׂרָאֵל*. *Vin simplex*, *אַנְדֵּרֶס* in the Sept. *אַנְדֵּרֶס*, saith *Aquila*, Gen. 25. 27. a plain downright man: our Saviour alludes to this Place, *John* 1. 47. where he saith of *Nathanael*, that he was a true *Israelite* indeed, *in whom is no guile.*

But the truth is, these are but humane conceits of the Etymology of his name. The special and proper signification and reason of this name is given by the Angel himself, that gave him that name, Gen. 32. 28. *Thy name shall be no more called Jacob* (that is, *Jacob* only) *but Israel*, *for as a Prince hast thou power with God, and with men, & hast prevailed.* This is the true interpretation of his name, *Princeps cum Deo*, a Prince with God. He prevailed with  
God,

God, first for the blessing, and by that blessing he prevailed with men; with *Laban*, and with *Eſau*, when the one followed, and the other met, him with their threatning Troops; and prevail he did like a mighty Prince with other men too; for *with his Sword and his Bow*, he conquer'd from the *Amorite*, *Gen. 48. 22* that Country which he gave to his son *Joſeph* for a poſſeſſion: *Israel* and *Jacob* too, had both names from ſtriving and from prevailing: The firſt name *Jacob*, he received in token that he ſhould prevail over his Brother *Eſau*. The ſecond name *Israel*, he had in Teſtimony that he had prevailed with God, and he that prevails with God cannot be overcome by men.

But this victorious Prince, this famous Victor that prevailed both with God and Men; was *ſupplanted*, was overcome at laſt by death, as is ſignified in my Text; *Israel* muſt die, as well as *Eſau*, he whom God *loved*, as well as he that was *hated*. Death is no argument of Gods hatred, *neither death nor life can ſeparate Israel from the love of God*. He that was loved of God  
before

before he was born, was no less beloved when he was dead. If any man might have prevailed against death, or been excused from it, one should have thought *Israel* should: But there is no such privilege belongs to *Israel*; no privilege from death, that death, which the Text speaks of, the death of the body. But in another sense it is true, *Israel* did prevail over death: Death it self with his *Sting*, was and shall be swallowed up in Victory by him, the Gates of Hell did not prevail over him. For the living God is the God of *Abraham*, and of *Isaac*, and of *Israel*, *Matth. 22. 32.* And God is not the God of the dead, but of the living. *Israel* therefore is not quite dead, but still lives, and shall do for ever.

But for all that, it was true, *Israel* must die. Though the word *must* is not in the Original Letter, yet it is in the sense. And if there had not been a necessity for *Israel* to die, we had not been here now to mourn over our Father *Israel*, that is dead. But why *must*? What necessity was there that *Israel* must die? The Original cause of death,

death, we may read in the first mention that is made of death, *Gen. 1. 17.* *The day thou eatest thereof thou shalt surely die.* Thou, and all thine (*non uni, sed universitati dicitar*) *moriendo morieris, in dying thou shalt die*, that is, certainly without remedy. The blasphemous Jews say, *Adam* and his posterity were therefore condemned to die, because out of his posterity, there was a man to come that would make himself a God, many such there were, but they meant it of Christ. Whereas the Scriptures (as well theirs as ours) tell us, it was because they would have made themselves Gods, listening too ambitiously to the Serpent that promised them the preferment, in his *eritis sicut dii, Ye shall be as Gods.* But you will say, hath not Christ then redeemed Israel? *We trust he hath*, nay we are sure of it: As sure as we are that himself the *Holy One of Israel* is risen from the dead; so sure we are that *Israel* is, and shall be redeemed from death. The Soul is redeemed from the *Gates of Hell*, and the body shall be redeemed from the *Grave* in due time, by a blessed

sed *resurrection*, which is called the *redemption of the body*, Rom. 8. 23. but for that redemption we must wait till the appointed time come. But is that any privilege of *Israel*? Shall not *Esau* be partaker of that redemption as well as *Israel*? I answer, no; and yet it is true (and an Heresie in the *Socinians* to deny it) his body shall be raised again from the Grave; But that will be no redemption from Prison, but a bringing forth to Execution. We never read of a wicked man raised from the dead in Scripture, though there be many examples of resurrection in both Testaments.

But why might not *Israel* be excused from dying at all, and so this miraculous redemption of the body be spared? I answer, because the Holy One of *Israel* (that was as well the example, as the Author of our redemption) was not excused: And we are predestinate to be made conformable to the Image of Christ, *that he might be the first born among many brethren*; conformable to his sufferings, & to his death  
 Rom. 8. 29. συμμορφούμενος τῷ θανάτῳ αὐτοῦ, Phil. 3. 10.

Obedi-



Obedient, as he was so must wee be, *unto the death.* Our bodies are not to be made like unto his glorious body, till they be made vile by death as his was.

Israel must die in Egypt, before he can be carried into Canaan, *verse 30.* *Flesh and Blood cannot inherit the Kingdom of Heaven.* That which the Apostle saith of Israel, is true in another sense than he meant: *All is not Israel, Rom. 9. 6. that is of Israel.* There is an Esau struggling with Jacob whiles we are in the flesh, a body of flesh striving with the spirit, and though it be supplanted by Jacob in the new birth, yet it will not be quite extirpate, till by death we shall be delivered from this body of death. *Cum hac controversia nati sumus* (saith Augustine,) these two Twins make a perpetual War in us, and no Peace is to be expected till they be parted by death. The Nerve of the flesh is shrunk and lam'd in the combat with the spirit, but not quite cut asunder; And Israel halts all his life time in the flesh: *Non enim est rectipes virtus in corpore mortali,* saith Philo. Divines

vines are of opinion, that in all those  
 that Christ cured of any bodily dis-  
 ease he made a perfect cure, not of that  
 disease only, but of all others, and did  
*integram corporis sanitatem conferre*, left  
 no reliques of infirmity behind him.  
 How true that is, I know not, but sure  
 we are, it is not so in the spiritual cure;  
 The spirits of the Just are not made  
 perfect till death. There is a sin that  
 cleaves close to us, that will not be put  
 off till we be unclothed by death. *Is-  
 rael* therefore must die, that he may be  
 free from sin. Death came in by sin,  
 and sin goes out by death. So do the  
 sorrows of life by those of death: *We  
 must die once, that we may die unto sin*;  
 It is the only *Panacea*, or *All-heal*; no-  
 thing but the winding-sheet can wipe  
 away all tears from our eyes. A bar-  
 barous kind of mercy it was of *Tamber-  
 lain*, to cause all the Lepers of the coun-  
 try to be put to death, to rid them of  
 their misery: But in God it is a real  
 mercy (as well as Justice) to Soul  
 and Body too, to let men die, to free  
 them from the Leprosie of the Soul,  
 and the miseries of the body. *Israel*  
 must

must die that he may rest from his labours, and reap the fruits of them. There is no entring into Gods rest, but by this sleep. *Job* calls man an *Hireling*, Chap. 14. 6. so doth our *Saviour* in the parable: And the *Hireling* servant may not betake him to his rest, nor preceive his wages till night. When *Moses* was to die, the Lord bid him first come up, and then die, *Ascende & morere*; but we must first die before we can ascend to the Mount of the Lord. There can be no perfect Visions of God, but in the night of Death; so darkness was before Light, and the Evening is before the Morning.

Mat. 10. 1.

Dent. 32.

48, 49.

Nax. in  
laud Bist.  
lii.

We can never be perfectly possessed of the glorious Liberty of the Sons of God, till we get out of the prison of the Body, and so be as the *Psalme* speaks, *free among the dead*. *ἡ μακαρίτης*, was a common *Euphemism* among the Greeks for a dead man; but it is indeed the proper title of a Saint. *Ante obitum nemo*, &c. The spirit in truth, is never perfectly

Psal. 88. 5.

ly alive till the body be dead. It is but as it were buried alive in the body. A kind of Mortification it is to the Soul to live in the body: *τὸ σῶμα σῶμα, Plato.* It doth neither know nor see it self, whiles it is the flesh.

Death indeed is called Sleep usually; but as *Tertullian* excellently shews in his book *de anima*, It is rather an awaking of the Soul, which in the body is asleep, and doth but dream of things, and therefore is grossly mistaken in all its notions. *De oppanso corporis erumpit in apertum ad meram, & puram, & suam lucem--- ut de somno emergens ab imaginibus ad veritates.*

cap. 53

To conclude this point, The Bird in the breast can never be perfectly taught to sing its Heavenly note of *Hallelujah* till it gets out of its Cage, and bee set upon the Tree of life, which is in Paradise.

We have heard of the necessity of *Israels* death, and some reasons of it: But what is that to us? What use may we make of this point? Why this:

this: It will afford us a double argument to reconcile us to the thoughts of death. The first is that which *Elijah* used in his Petition for death, *1 Ki. 19. 4. It is enough now, O Lord, take away my life, for I am not better than my fathers.* It is enough to make us content to die, though perhaps not ground enough to warrant us to pray for it, as *Elijah* did, not without some spice of impatience, as is judged; but to make us content to die, this is enough, that we are not better than our Fathers. It is a forlorn error to think, that company will abate the misery of the second death; but of the first it may, especially when it is so good. *Israel* is dead, and so is *Isaak*, and *Abraham*, and all the Fathers: And are we better than they? Wee shall fare no worse than they in dying, if we be their children, and to desire to fare better than any of them, were worse than a Vanity. It were too much pride to think our selves so good as they. And as wee are not so good in our lives, so neither is our condi-

tion so good as theirs whilst wee live, but when we die it may, for then we shall *be gathered to our Fathers*.

And that's another good Argument to reconcile us to death; because thereby we shal be *gathered to our Fathers*; as is said of *Abram* and many others of the holy fathers; so it is said of *Israel* when he died, he was *gathered to his people*, Gen. 49. 33. That phrase is primarily meant of the Body, which goeth to the Grave, *the house appointed for all living*, as *Job* calls it, *Job*. 30. 23. Yet may it be understood of the Soul too, which by death is gathered to אדם, the Congregation-house of Souls, or the *World of Souls*: מושב חיים, as the Hebrews call it. And the Souls of Gods Saints are gathered παντες καὶ ἐκκλησία πρ-

Heb. 12. 13

ρολον εν οωτοις ἀπογεγραμμεν, *To the general assembly and Church of the first born, which are written (in albo coelesti) in Heaven; and to the Spirits of just men made perfect. There we shall meet with Abraham and Isaac and all the Fathers, with the glorious*

ous company of the Apostles', the goodly fellowship of the Prophets, and the noble army of Martyrs.

*Israel* rejoiced much for the hopes he had to see his son *Joseph*, though it were in *Egypt*: How much more cause have wee to rejoyce for the hopes we have to see *Israel* himself, his, and our *Joseph*, and all the rest of our Fathers and Brethren in the Heavenly *Canaan*, and to see the Holy One of *Israel*, the glory of *Israel*, the Lord Jesus.

Gen. 45.  
27, 28.

When the Disciples saw but two of the Fathers with Christ on Mount *Tabor*, cover'd with a sleight veil of glory, such as their Bodily eyes were capable of, they were so ravish'd with the sight, that they said, it was good being there, and would therefore have been building *Tabernacles* there to dwell, and yet themselves were but meare spectators of that glory, they were not transfigured: How much better will that Being bee, where wee shall not onely bee with Christ where he is, and behold his glory

Mat. 17. 4.



*Job. 17. 14.* glory ( as he prayed for us : ) And that with *open face* too, as *St. Paul* *2 Cor. 3. 18* speaks, but shall be changed into the same Image, from Glory to Glory.

Christ is said to be *with us* here, ( *Matth. 28. 29.* ) but wee are never said to be with him in this world : He is with us by his Spirit here, but we shall be with him by our spirits when wee die. *Esse Christum cum Paulo magna securitas; esse Paulum cum Christo summa felicitas.* Bernard : Christs presencé with us by his Spirit is a great comfort to ours, but the heighth of glory is for us to be with him.

When *Israel* had seen the face of *Joseph*, he was content to die. *Gen. 46. 30.* Now let me die, since I have seen thy face. And old *Simeon*, when he had seen Christ in the Temple, sings his owne requiem, *Nunc dimittis.* Now lettest thou thy servant depart *Luk. 2. 29.* in peace, for mine eyes have seen thy salvation. And have not wee as good reason to be willing ( at least ) with  
our

our dismissal, that so we may come to see him, and his (that is, our own) salvation? *Israel* must die, that he may fully make good the first mentioned signification of his name, That he may see God; For the beatifical vision can never be, til death hath closed the bodily eyes. It was a speech of the Heathen Orators (in his Book *De Senectute*) that he was much taken with a desire to see the *Romane* Patriots, that were dead, whom he loved and honoured; and not them onely whom he had seen and known before, but those that he had read and heard of. How much more reason have we to desire to see our Fathers, and holy Friends, with all the Eminent Saints of God, that we have read, and heard of; to see them, I say, in such a state of Glory as he never dream'd of? *Præstolatur nos Ecclesia Primitivorum, desiderant nos Sancti, expectant nos Fusti, &c.* They expect us, (saith the devout Abbot of *Claraval*) It is part of their hopefull desires to see

*Equidem  
effero st  
dio patres  
vestros,  
quos colui  
& dilexi,  
videndi.  
Neque ve-  
rò eos so-  
lùm conve-  
nire aucto-  
r quos ipse  
cognovi,  
sed illos et-  
iam de quib-  
us audiivi  
& legi.  
Cic. de  
Sen.*

us, and bid us welcome; and shall we then be unwilling to go to them, that so kindly long and wait for us? We find in the old Testament many of the Saints singing *Loth to depart*, and deprecating their threatened dissolutions; which some think was, because the Promise of Eternal life was but obscurely known to them: The sight of heaven was clouded from them, as the Type of it in the Temple was hidden from the people by the Veil: But this cloud is cleared up by the Gospel, and *Moses's* veil is taken away, Christ hath brought life and immortality to light. It becomes not Christians therefore to retain the Old Testament-spirit, still to shrink at the sight of Death, but to be ready to say as St. Paul did, *I desire to be dissolved, and to be with Christ*, which is πολλῶν μᾶλλον κρείσσον, *far better*. The phrase looks like a Solecism in the Greek, but wee should not have gone about to mend it in English, by abating the sense, in giving but one Adverb

verb for two; *very far or very much better*, the words signifie.

What long and tedious journeys have many a devout Pilgrim taken, to see nothing but the old Land of *Canaan*, now turned into *Egypt*; the place where sometimes the Fathers lived and died, but so long since, that their very graves are buried, and not to be found.

To conclude this point:

Brethren, Let us but be sure wee are true *Israelites* indeed, in faith and holiness, and then never let us fear death.

I have done with the first point, *Israels death*, with the necessity, reason, and use of it. The second follows; and that is, The *Time of Israels death*. The Royall Preacher, *Ecc. 3. 1.* saith, *To every thing there is a season, and a time to every purpose under the Heaven*; and then by way of Induction sets down a large Catalogue of things that have their time here below. I may call it his  
*Fasciculus*

*Fasciculus temporum*, As an old Author calls his Book: All his Instances are no other than the ordinary changes of an earthly life. And it is well noted by St. *Ambrose* upon the first Verse, where he saith, That *there is a time for every thing under the Heaven*: That all things under Heaven are temporal, and by consequence mutable. But the Psalmist saith, *The Heavens themselves shall be changed*, Psal. 102. 26. He means those visible Heavens: The Sun it self, and the Stars that are above it, as well as all things under it, shall be changed. But in the Heaven of Heavens there will bee no change, because no such thing as Time will be there: All is eternal in Heaven: But under Heaven all things have their time. The lowest story of the Heavens (by the Philosophers account) is that of the Moon, which is the common Emblem of Mutability: and if you count the particulars of *Solomon's* changes in that Chap. you shall find just as many as  
are

are the days in a common Lunary Moneth, 28. and all of them like the changes of the Moon, nothing but increasing and decreasing. The whole Set of his changes is drawn checkerwise, by a just division of white and black, good and evil things, after the pattern that God gave when he first set the division of Times, by dividing of Light from Darknes, and making each Day to divide it self into an Evening and a Morning: And the first instance that *Solomon* gives of his Temporalities, is that of the Morning and Evening of Mans life: *A time to be born, and a time to die.* The Primitive Christians confounded the distinction of these two Times, by calling the dayes of their Martyrs deaths their *Natalitia*, or Birth-days. And the holy Preacher (Chap. 7. 1.) prefers the time of Death before that of Birth: The Coffin before the Cradle. And though that be a Paradox, as some other things are, which he there adds, yet it is no Paralogy

ralogy in Reason; but so evidently  
 true, as some meer Naturalists have  
 found reason to grant it; else would  
 not the *Thracians* have wept at their  
 Births, and rejoyc'd at their Funer-  
 als. I have no leisure now to un-  
 riddle that paradox: But in the  
 mean time it is certain there is a *time*  
*to die*, as sure as a *time to be born*; nay,  
 more sure indeed; Never Man was  
 born but either is dead, or must die,  
 except some one or two, *Enoch* and  
*Elias*, that were privileg'd by Mira-  
 cle: And that privilege (said *Ter-*  
*sullian*) was but a reprieve or a su-  
 spension for a time, till Antichrist  
 comes, and then they must be slain  
 for the *two Witnesses*, spoken of by  
*St. John* Rev. 11. 7. But *St. Paul*  
 hath given us another exception,  
 namely, of all those which shall bee  
 found *alive* at the Resurrection,  
 when the Lord Jesus shall come a-  
 gain to judge both the quick and the  
 dead: That is, not the righteous,  
 that lived by faith; and the wicked,  
 that died in their sins: as *Augustine*  
 and



and *Chrysostome* allegorize the words. Nor yet the Immortal Soul, and the Mortal Body, as *Theophylact* glosseth the Text: But as *St. Paul* interprets, those that are *alive at his coming*, and those that shall be dead before, 1 Thes. 4. 15, 17. *For we shall not all sleep, but we all shall be changed.* 1 Cor. 15. 52. The Vulgar *Latine* denyes that Change, and therefore hath strangely changed the Text, as may be seen. The *Pontificians* will not admit their exemption from death: And we shall not now dispute the point. But with these exceptions (and possibly some few others not recorded in Scripture) it is certain never man was born, nor shall be, but had, or must have a time to die. But many an one hath found a time to die that never was born: Their time to die having prevented their time to be born. Many have been seen dead, that never were seen alive; and many are dead, that never were seen at all. It is too plain a point to spend  
time

*Beveroviti-  
us de termi-  
no vite.*

come upon : If *Israel* must die, he must have a time for it. But whether that time were certain, and fixed, or not, is a solemn question; large and learned debates are made about it, and strong contests between the Physitian and the Divine. The question is not to bee resolved from this Text, and I have now no leisure to look into many others: But seeing *the hairs of our head are numbred*, it is more than probable so are the days, yea the hours, and minutes of our lives. A Sparrow falls not to the ground without Gods Providence, much lesse doth a man. The great world hath its last day set and certaine to him that made it: So (sure) hath every little world; *But of that day and hour knoweth no man.* But certaine it is, to God nothing is uncertain: The doctrine of his Prescience (except with the Socinians, we will deny the Universal extent of it) will demonstrate the Truth in this question, in the affirmative: For that which is not cer-  
tain

rain, cannot bee certainly fore-seen  
 Yet wil it not follow that this event,  
 and all things else, are absolutely ne-  
 cessary, by a fatal connexion, or ne-  
 cessary operation and efficacy of  
 their particular causes; according to  
 the opinion of the new Stoick: To  
 whom I can allow the name of a Phil<sup>Mr. T. H.</sup>osopher,  
 but not of a Christian; till  
 hee hath recanted his *Leviathan* of  
 Heresies: wherein he allows men  
 the liberty of an expresse denial of  
 Christ, if the Infidel Magistrate com-<sup>pag. 271.</sup>  
 mands it: So making all Martyrs  
 Rebels to their Princes, and Murthe-  
 rers of themselves: The man is no  
 professed Turk (thank a Christian  
 Magistrate) but hath told us in ef-  
 fect he would be so (as well in other  
 points as that of his fatality) if his  
 Prince would have him: For the *Al-*  
*choran* with the civil Sanction, is by  
 his Doctrine as Canonical as the  
 Gospel: Whether it bee certain  
 which *Cajetan* and *Alvarez* have re-  
 solved, namely, That to compre-  
 hend how the Decrees and Con-  
 course

course of Gods Will, doth agree with the libetty of Mans Will, ( whereupon the time of death seems much to depend ) is above the understanding of any man in this life, I well know not : But I am willing to confesse it is above mine. Above my understanding I say it is ( so are divers other mysteries of our Religion ) but I thank God not above my Faith. For this I beleeeve, That neither Gods prescience, nor his Decrees, do infer, much lesse cause any necessity in the manner of the production of their Objects : Because God hath decreed, and therefore foreseen that many things shall not be necessarily but contingently, and yet certainly produced.

But to turn to the prefixed parts of my discourse. We have dispatched two of them: *The necessity of Israels death, And the time of it* : Two more are remaining, wherein I must be breif.

The next is the Appropinquation of the time, *The time drew nigh, at the*

*the days drew nigh that Israel must die.* When *Pharaoh* asked him how old he was, *vers. 9.* he told him, *his days were few.* And spake it not in reference only to the time past of his life; but (as he is commonly understood) with respect to the whole expected term thereof. And that being so, the time of his death could never bee far off. Indeed nothing can be far off, that is within the bounds of time: much less can the day of death be so, in a life that is short; and such is the longest mortall life. *Israels* days were few in comparison of the dayes of his fathers; as he interprets himself, yet were they as many again as the ordinary number of mans days, by *Moses* his reckoning: For *Israel* lived 147 years, as you may read in the verse before my Text: And *the days of our years, saith Moses, (Psal. 90. 10.) are but seventy years,* and scarce the seventieth person lives so long; and yet *Moses* himself lived almost twice as long, and so did his brother *Aaron*, but they were Extraordinaries.

D

The

The life of man in Scripture is usually reckon'd by dayes, which are the shortest natural divisions of time; And sometimes it is called but one day; and the longest mortal life that ever was, came short of one day, by Gods account, to whom *a thousand years are but as one day.* And now he that lives longest, seldom attains to one hour, or the twelfth part of such a day. The known shortness of life (set forth in Scripture by a multitude of similitudes) is demonstration enough to any man, that his time to die draws nigh. But that is a comparative word admitting of many degrees: In a short way the end is alwaies near, but grows nearer the more steps a man hath set in it: So was it with *Israel*, he had multiplied his steps till he was come to the stage that *David* spake of, *1 Sam. 20. 3. There is but a step between me and death.*

The time drew nigh that *Israel* must die; now when he spake to *Joseph* about his burial, as followeth in the Verse.

Verse. But how nigh we know not precisely, no more (perhaps) did he. All the Astrologers in *Aegypt* could not precisely tell him the day and hour of his death: Yet have wee a company of Gypsies of that profession, that will pretend to do it. But they are well confuted by *St. Augustine*, from the example of these Twins, *Jacob* and *Esau*, whose birth-time was as near, as in nature it was possible: For *Esau* was not quite born before *Jacob*; *Jacobs* hand was born before *Esaus* foot: And yet we know the disposition of their bodies, and of their minds, with the manner of their lives, was as contrary, as if they had been born under the most opposite Horoscopes that are in the whole Sphere of Heaven. *Moses* was brought up in all the wisdom and learning of *Aegypt* (as *St. Stephen* saith, *Acts* 7. 22.) that is, in the Sciences of Physick and Astrology, the most famous learning of *Aegypt*, and yet could he not number his own days, but prays to God

*De Civit.  
Dri. L. 5.*



in his Psalm to teach him that Art, *Pfal.* 90. 12. Nor did he desire to know the precise number of his days, but only the wisdom to consider the paucity of them, so as to improve them to the honor of God, and the good of himself and his Church. To know the just time of our death, is not possible without a Revelation, and therefore not to be desired without presumption. It is a thing that depends much upon the Arbitrary acts of the will of both a mans self & of others (as constant experience teacheth) the knowledge whereof is the peculiar property of Omniscience: And therefore for men to pretend to this knowledge from the Stars is an impiety, not much lesse than that of worshipping them, being a bold intrusion into the most peculiar and essential privilege of divine knowledge. It is enough for us to know as much as *Israel* did, that our time to die draws nigh, and so much every man doth know, that knows any thing at all.

*Lyra* thinks *Israel* did know the precise time of his death by a spirit of Prophecie: And such a spirit we know he had, about that time especially when his time to die drew nigh; as appeared by the Prophetical blessings which he then gave to his Sons. But to know that his time to die was nigh, he needed no Prophetick spirit now, when he was an old man, and bed-rid, as you may find in the end of the Chap. vers. 31. Well might he tell that his few dayes were almost spent, when his *evill dayes* (as *Salomon* calls them, *Eccles. 12. 1.*) were come, and the years (did not now draw neer, but) were upon him, wherein he might say, *I have no pleasure in them. The Sun and the light, the Moon and the Stars were darkened. All the faculties of his Soul and Body were weakened. The keepers of the house trembled, and the strong men bowed themselves.* His arms were so weak that he could scarce strengthen them to lay them upon the heads of his Ne-

phews, to bless them; and his legs could no longer bear his body, so that he was fain to lie by it: *They that looked out of the windows* (which some understand of Glasse-windows, or Spectacles) *were darkened.* His eyes were dim with age, Chap. 28. 10. And when a man comes to that once, that he is almost blinde with age, he cannot but see that this time to die draws nigh. A man needs not to be told his Lamp is nigh out, when he sees and feels that the Oyl is spent, and knows there is no more to be bought; τὸ δὲ πάλαι μρον ἢ γηράσκον, ἵ γινῆσθαι ἀφαισμένον, Heb. 8. 13.

There are many warnings of death, in diseases of the Body, perils and troubles of Life, such as *David* met withall, when he said, *My soul is full of troubles, and my life draws neer to the grave,* Psa. 88. 2. And some extraordinary warnings we read of, which some have had from God himself. Such as *Moses*, *Aaron*, and *Hezekiah* had; and the rich

rich Fool in the Gospel, *Stulte hac nocte*; *Thou fool, this night shall thy soul be required of thee.* In Humane Story there are multitudes of examples of them, that have had warnings, predictions, presages and omens of approaching death, especially great persons: The Historian hath some of them almost in every one of his 12 *Cæsars*. But few men were ever the wiser or the better for such uncertain, and for the most part unregarded warnings. There is no warning so infallible as that of Old age; All others may prove but false Alarums, useful to awaken men out of security, and move them to make ready: But when the Old man comes once, especially that same *παραγής*, *Silicernium*, when he comes upon Crutches, when he is blinde and led, he brings certain tidings that death is at hand.

There are many affirmative signs of the nearness of death, that are certain, and Old age is one of them: But negative signes there are none,

that is, to shew that it is not neer. A young man doth not, cannot know, but that his time to dye, may be nigh, but an old man knows it is so.

Σκιας ὄνταρ

ἀνθρώπου.

Pindar.

Καὶ πῶς

ἔστιν ὑπὸ

λοφῇ καὶ

πύρρι.

Æschylus.

Life in Scripture is sometimes compared to a Shadow, (so is death too) and the Heathen Poet made it less, but the *dream of a shadow*, and that but of *smoak*. Now shadows, we know are not all of a length, some are longer, and some shorter as life also is. But the longer the shadow is, the more like, and the more near, to night, *Jer. 6. 4. Longiores factæ sunt umbra vesperti*. Life is a vanishing shadow at all times, but the longer it is, the nearer is the night of death. Indeed our present life in the flesh, is but the shadow of life to the Soul, darkened as now it

ἡ δὲ ὁλὴ

ἐν τῷ σῶ

ματι καὶ

τῷ

καὶ τῷ

δὲ

Æuripid.

is *oppanso corporis* (Tertullian's word) with the opacity of the body. The Greek Tragedian could not tell whether it should be called life or no. The ghosts or spirits of men when they are out of the body are usually called

called *umbra*, shadows, and that most like because of their incorporeity; But so termed they are too, from the imaginary configuration with the body, which in visions they have appeared to have, and which *Tertullian* and *Irenaeus* (upon the parable of *Lazarus* and *Dives*) thought they really have. In which respect they are also called *εἰδωλα καμώτων*, in *Homer*, as Images of the body; and that they are not altogether incorporeal themselves, but have a kind of *εὐροδὲς σῶμα*, a splendid or lucid body, hath been the opinion of some Divines, as well as Philosophers. We use to compare old thin bodies to Ghosts and shadows in common speech; And so not the old man himself, but every body that meets him, knows that his time to die draws nigh. Other men may see it, but himself must needs feel the coldnumm'd hands of Death coming upon him, before they give the fatall gripe.

Thus

Thus *Israel* knew that his time drew nigh that he must die. So doth every old man, and every young one too; But every one doth not consider it as *Israel* did. That is the last point in my method; *Israel's* foresight or consideration of the appropinquation of Death. This I told you I would note from the word *cerneret* in the *Vulgar Latin*, because it agrees well with the sense, though it be not in the Originall Text. To see death in Scripture phrase is to die: But in strictness of sense Death cannot be seen, because it is nothing but darkness; and when it comes, it doth not onely close, but put out the eyes. The *Angel of death* (as the *Jews* call it) is invisible: But though it be so to bodily sense, yet is there a reasonable Theory to be had of Death, and nothing more unreasonable than not to foresee it. That old Prayer in the *LETANY* is without exception in the *Latin* phrase, *A morte improvisa*



*improvisâ libera nos Domine.* Hee that doth not foresee death, cannot be provided for it and he that is not, must needs be eternally undone by it.

We complain all of shortness of life, and need not hear so often of the Physicians Aphorisme, or the Rabbins Sentence, to perswade the truth of it: And yet so little doe we consider it, that we spend it as prodigally, as if it were too long, as indeed it is, for them that abuse it,

And who almost doth not? The time we have is not so little, as that we lose is much: Wee commonly use it as if we knew not what to doe with it, and therefore we throw away the best part of it. What large shares of it doe we squander away upon vain and idle company, and trifle away upon foolish mirth, miscall'd recreations, vain and worse pastimes, Balls and Revels, Drolleries and amorous courtships? What a great deal of it doe we let the World steal from us, besides all that is necessarily due to it? How great

*Non pa-  
rum tem-  
poris habe-  
mus, sed  
multum  
perdimus.  
Sen.*

a part of it doe we suffer the Devil to run away with ? How many of our few days doe we utterly waste in doing nothing , or worse than nothing ? And is it not justice then in God to afford but a short allowance of that which he sees is and will be so much abused to his owne dishonour, and the hurt of the unhappy possessors ? Nay, is it not Mercy indeed, rather than justice, to shorten their dayes, that will make no other use of them, than to their owne eternal ruine ? And how few are they that make any better improvement of their time ? Such *Abaddons* and *Apollyons* men are of their time, and therein of their own Souls.

No time is long enough to bewail, nor words enow , or sharp enough, to reprove the wretched wast that is made of this invaluable Treasure, which so many men spend onely to *treasure up wrath against the day of wrath.* It is a dreadfull thing to say, but more dreadfull to see , that the main businesse that many men spend their  
their

their lives in, is scarce any other, or better, than such as tends to the assuring of their everlasting death, and the certain prevention of that life which onely is long. Oh that men should bee so caitively disposed, so malicious to their own souls, and so kind to the Devil !

Who knows not that it is as impossible to secure his life for one day, whiles he enjoys it, as it is to recover it for another, when it is once lost ? And who will not grant that his end may bee nearer than the end of the present day ? & yet where is the man that will be perswaded to consider how near his time to die, is, or may be ? Every man puts it far off, few are willing to hear of the approach of it, at any hand. When the Physician tels men that death is near, many are not willing to beleieve him. But for the Divines warning, who hath regarded it ? Did men regard the admonition of the Divine, concerning the approach of death, they should not be so much troubled at the Physicians warning. Did

Did the old man consider (as well as know) that his time to die draws nigh, one would think he could not (in despite of his own reason) bee such a Sot, as still to dote so much upon the World, to cark and care to load himselfe with a *Platicum* of thick clay, when his journey is at an end: To fraught his old leaking Vessel, when he is either in sight of his Port, or splitting upon the sands? Nay, did the young man consider how near his time to die may be, he would think it no such unseasonable counsel, that *Solomon* gives him, *To remember his Creator in the days of his youth, before the evil days (of old age) come*: which perhaps shall never come; perhaps did I say, nay, it is very great odds they shall not? Say thou wantest yet forty years or more of the seventy, it is more than forty to one thou never comest at that number. What is the reason that men generally doe so willfully and obstinately neglect the great business of working out their own salvation? That

That they doe so sleight and vdiſie  
 their ſpiritual and eternal intereſt, as  
 if it were a matter of no valuable  
 concernment? A ſin which no Pa-  
 gan can parallel, nay, which the De-  
 vil himſelf cannot be guilty of; and  
 perhaps would not, if hee might be  
 ſo happy as to be but once more tri-  
 ed. What is the reaſon men do ſo  
 little regard that Word of God,  
 which is able to *make them wiſe unto  
 ſalvation*, as either not to hear it at al,  
 or with ſo little affection, as if it were  
 no more than a good fashionable  
 peece of religious invention? What  
 is the reaſon we can prevail no more  
 with men, by all our preſſed exhor-  
 tations, admonitions, publick and  
 private, to forſake their ſins, by a ſin-  
 cere repentance, and thorough refor-  
 mation to make good that ſolemn  
 Vow which they made in Baptiſm, to  
 be Chriſtians indeed, and not to de-  
 ceive their own ſouls with a miſta-  
 ken notion of a meer fruitleſſe,  
 ineffectual pretence or preſumption  
 of faith? What is the reaſon men  
 are

Heb. 12. 14

are so inexorable to the practice of an holy life, without which (wee tell them from Scripture, and they do not, cannot deny it) it is as impossible for them to be saved, as it is for God to lie? Is not this the common reason of all this damnable obstinacy, and worse than Diabolical wretchednesse? Namely because men will not beleeve or consider that their time to die draws nigh. As much as *Atheism* is now increased in this Nation, by the *Antiperistasis* of a pretended Reformation; I am yet confident the absolute Infidels are much the fewest in number. Most men do yet retain an opinion at least of the verity of the Scriptures, and of the common Doctrines of a judgement to come, after this life, of the happinesse of Heaven, and of the contrary miseries of Hell: And therefore are presumable to intend some better care of their own souls, than they seem yet to have. But a pernicious presumption of the duration of life is that which invincibly hardens

hardens them against all exhortations to a present repentance. Such is the lamentable dotage, stupid, and stupendous irrationality of men in this point, as no tongue can expresse.

I will yet close with a few words of Exhortation: Though I have already exprest my little experience, or hopes of success therein. Since *Israel* (the best men) must die, let us make much of them whilst they live, and labour to get as much of their blessings as we can before they be gone.

And since we all must find a time to die, oh let us be carefull to find a time to live: And let us not make our lives short, by not living till wee be ready to die. Seeing we know our time to die is nigh, let us not be so mad as to put it far off. Take heed of setting death at a far distance, lest we be fatally deceived, as millions have been to their eternal perdition. Oh let the time past of our lives, suffice us to have wrought the will of the flesh, and let us no longer



longer live the rest of our time after the lust of men, but after the will of God. Oh let us be so wise as to redeem the time, seeing our days have been so many and evil, and are now so few.

What a desperate wretched thing is it to put off the time of repentance still, when our time to die is so near? To trust upon to morrow, when we cannot call this whole day our own without a revelation. To leave the great work to doe till *night*, when our Saviour hath told us, *no man can work.*

Never man repented him of repenting too soon, but every true penitent (as well as St. *Augustine*) will heartily bewail, and confesse with shame his deferring of it too long, though it hath been but for a few years in his youth.

It may bee in some sense true (which some Divines will scarce acknowledge) that it can never be too late to repent. But it is much more evident, and more safe to consider that

that it can ne'r be too soon. It is a ve-  
 ry great folly (and fault too) in them  
 that have Estates to defer the making  
 of their Wills, till the time to die  
 draws so nigh, that either they can  
 make none, or no other than such as  
 may bee question'd whether it were  
 theirs or no: So hath many a man  
 undone the greatest part of his po-  
 sterity, by leaving them under a vi-  
 olent temptation of hazarding their  
 souls to provide for their bodies. But  
 infinitely more desperate is their ad-  
 venture, that defer the disposing of  
 their souls till the same straits of  
 time: Hereby many a forlorn soul  
 have been utterly prevented of any  
 possibility of repentance, by the sud-  
 den losse either of life or understand-  
 ing, and many more infinitely ha-  
 zarded by being able at last to act  
 that one thing necessary, after no  
 better fashion than such as is ex-  
 tremely doubtfull, whether it be to  
 any purpose. Yet is this the Epide-  
 mical madness of men, to be as un-  
 willing to dispose of their Souls, as

of their Estates, till they see or fear they can keep neither any longer. And then in their Wills (but scarce with them) they make a formal bequest of both together. And if God had no more right to the one, than men have to the other, this practice were tolerable: But considering Gods interest in the Soul, which ought ever to have been devoted to his service; for men to give it, or sell it to the World, or the Devil all their life time, and then at last (in an hypocritical imitation of our blessed Lord, and his first Martyrs last words) to bequeath it to God, is no other than a wicked sacrilege, under such a possibility only of pardon, as remains for *the sin unto death*, that *St. John* speaks of.

Two or three serious and sad considerations, I have to propound by way of *Quere* to him that defers his repentance till his time to die draws nigh. Whether it be not a direct mocking of God, and of a mans own reason, to resolve to continue

in

in a course of sin, with a purpose to repent of it at last? Would not wee think our selves impudently mocked by him that should tell us, wee would first do us an injury, or an affront, and afterward repent him of it and cry us mercy? And is not this the plain sense of every wicked heart, that pretends to any resolution of a future repentance? Besides, what can be more grossly absurd in reason, than for a man to resolve at the present upon the doing of that, which he knows he must, and therefore resolves he will afterward repent of?

2. If true repentance in Scripture Sense, signifies an amendment or reformation of life (as certainly it doth) what difference is there between resolving never to repent at all, and resolving not to do it till his life is at an end?

3. Whether he that puts off his repentance till his death-bed, doth not run the evident hazard of at least an hundred to one never to repent at all? Upon this common and not tri-

our experiment; that not one of an hundred of the sick-bed Penitents, do prove true Penitents; if ever they recover out of their sickness. But as I desire upon these (I think) very weighty considerations, that every soul should hasten his repentance. So will I in the end of my present admonition to it: Let us therefore labour so to live, as the nearer our time is to die, the better it may be for us; a good man never dies too soon; for others hee may, but not for himself. Immature death is but improperly applied to a virtuous life: If we get to Heaven when we die, wee shall never complain of the shortness of the time of our exile from thence; Nay, sure we shall rejoyce it was no longer. But if we should be so woefully unhappy as to misse of Heaven, we shall have much reason to lament that our life here was so long. For though the Reprobates punishment cannot bee prolonged (because it is eternal) yet it will be much augmented by the many days of his ill spent life.

Let

Let us be studious to provide with  
*Israel* for our transportation into *Ca-*  
*naan* when we are dead: And to this  
 end, let us wrestle stoutly with our  
 spiritual adversaries, to avoid the  
 curse of Sin and Death: and  
 wrestle with God, as he did, for the  
 blessing of the grace of life, and that  
 in time; so doing we shall be sure to  
 be *Israels*, to prevail with God, who  
 is ever more than willing to yield us  
 the Victory, if he could see us strive  
 for it.

We read of many ingenious devi-  
 ces the Heathens had to put them in  
 mind of death, at their Feasts, and  
 other opportunities of greatest Joy.  
 But all was for a Heathenish end,  
 namely to excite them to seize gree-  
 dily upon the present, and not to lose  
 any thing of the present enjoyments  
 of this life, than which they knew  
 no better. St. *Paul* hath given us  
 their true meanings, in those evil  
 words (as he calls them) corrupting  
 good manners; let us eat and drink, for  
 to morrow we shall die. We cannot

1 Cor. 15.

32.

here want expedients to mind us of death, to a better purpose; since if we go abroad, in every street we meet with a Church-yard full of Graves, and within doors we cannot sit or lie many hours, without hearing Soul-bells, as we call them.

We generally dread the thought of dying *extempore*, as one of the greatest infelicities that can befall us; oh let us seek to prevent it, by preparing daily for that hour, upon a just and prudent consideration that it draws nigh. I cannot say that we are precisely bound (according to the ordinary advice, as well of Heathens as Divines) to account every day our last, or in all things so to spend it, as we would think it necessary or fit to do, if we knew, or did positively beleeye it were so. All purposes, promises, and provisions for to morrow were then unlawfull, because unreasonable. And by this rule, no man should take a journey further than the House of God; but the meaning is, we should so spend eve-



ry day, as considering it may be the last, and therefore be sure to do act, as if it should prove so, we might neither be afraid nor ashamed to be found so doing.

I know not whether I bee strictly bound to all those thoughts, and that mind, whiles I am writing this Sermon, which *Seneca* saith hee had, whiles, hee was writing one of his Epistles; *Hoc animo tibi hanc Epistolam scribo tanquam cum maxime scribentem mors evocatura sit.* Sen. Ep. 62. Namely, that death should call mee away whiles I am writing. But so I write, as if I were now writing my last Wil, in a perfect state of health; that is (though not without hopes of time and opportunity, to expresse my self better in some other Copies hereafter, yet) with present seriousness, and sincerity of intention and desire, so to bequeath my Talent, as God may be glorified, and my Reader edified; remembering that my own time to die draws nigh, and desiring

ring he may do so too. *Oh that men  
were wise, that they would understand  
this, that they would consider their las-  
ter end!* The Lord teach me and  
thee, to number our days, and to ap-  
ply our hearts unto wisdom. Amen.

bound to all those thoughts, and that  
mind, whilst I am writing this Ser-  
mon, which I have said he had  
written, he was writing one of his E-  
pistles. The manner of the Epistle  
from James to the Hebrews was written for  
Hebrews was written for the same  
people, that death should all me away  
whilst I am writing. But so I write  
as if I were now writing my last Will  
in a perfect state of health; that is  
I thought not without hopes of time  
and opportunity to expell my self  
better in some other Copies hereaf-  
ter, yet with present tenderness, and  
sincerity of intention and desire to so  
begeth my friend, as God may  
be glorified, and my Reader ed-  
ified; remembering that my own  
time to die draws nigh, and draw-  
ing

~~Having then obeyed his first order  
in the Day of his Funerals, which was  
as private as could be, we think we~~

I have now done with my Text.

But (as I told you) I have another to  
take in hand, and ye all know it.

But something I must tell you,  
(which perhaps you know not) by

way of Preface to what is to be spo-  
ken concerning that Reverend per-

son, whose memory we are now to  
solemnize; Namely, that it was a

strict charge of his owne, given to his  
Son, whom he made his Executor,

and inserted into his last Will, That  
he should be buried privately, withi<sup>+</sup>

out any Solemnity: Which order  
was agreeable to his known singular

modesty and humility. And lest we  
should seem to transgress that com-

mand which we have thus made pub-  
licke, I must also tell you, that upon

intreaty, his consent was obtained; <sup>+</sup>  
for a Sermon to be preached for him

after his Funerals.

Having

Having then obeyed his first order  
in the Day of his Funeral, which was

about midnight as private as could be, we think we  
are nevertheless obliged *justa facere*,  
to do him some right in the Interest  
of his Name. And I heartily wish  
there had been one appointed that  
had been better able to do it. But  
seeing the task is fallen upon me,  
(who must acknowledge my extreme  
insufficiency for such an Office) I  
think I may (without ambition)  
take up for a wish the petition that  
*Elisha* made to his Master *Elijah*,  
when he was to be taken away from  
him; namely, that a double portion of  
the Spirit of my Lord might be upon  
me. That is, (not that I might have  
double his gifts, that were too ambi-  
tious a wish; but as I think the Pro-  
phet meant; and as the same phrase  
is elsewhere used) that two parts of  
his Spirit, the portion of a first-born  
Son, might be upon me. The Heb.

See Bp. Browne's word for portion in that Text signi-  
fies properly a mouth, &c. And to be  
able to give this holy man his due,

about midnight  
as private as could be,  
we think we  
are nevertheless obliged  
*justa facere*,  
to do him some right  
in the Interest  
of his Name.  
And I heartily wish  
there had been one  
appointed that  
had been better able  
to do it.  
But  
seeing the task is  
fallen upon me,  
(who must acknowledge  
my extreme  
insufficiency for  
such an Office)  
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taken away from  
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a double portion of  
the Spirit of my  
Lord might be upon  
me.  
That is, (not that  
I might have  
double his gifts,  
that were too ambi-  
tious a wish;  
but as I think  
the Prophet meant;  
and as the same  
phrase is elsewhere  
used)  
that two parts of  
his Spirit,  
the portion of a  
first-born Son,  
might be upon me.  
The Heb.



First, the significations of the Name *Israel*, which I mentioned, are notably agreeable to this Eminent person. *Israel* ( I told you ) signifies either a *man seeing God*, or a *right* ( *upright* ) *man of God*, or *one that had power with God like a Prince*. Each of these things were eminently agreeable to this person: First, *Israel* was a Priest, ( and so was every *Pater-familias* in those Times, as is said : ) We read of his offering sacrifice several times: And a Prophet he was too, one of those which the Psalmist speaks of in that known place, *Psal. 105. 15. Touch not mine Anointed, Do my Prophets no harm*. You may find him named there in the context, *Verf. 10*. And here in the next Chapter but one, you may read his Prophetical blessings that he gave to his Sons, when the time drew nigh that he was to die. So was our Father a Priest, and that of the higher Order; a Seer, a Prophet, and a Father of the Prophets. One that always made  
it

it his business to see and search into the things of God, with a zealous diligence, rather than a bold curiosity. He was one that conversed as much with God, and drew as nigh to him in divine Meditation (which is the onely ordinary way of seeing God in the flesh) as any man of his time. You all know he was a Master in Israel, and another manner of one than Nicodemus. *Ὁ δὸς ἡμῶν τὴν ἀληθείαν*, as Gregory said of his Father; a Father and a Master of the orthodox Faith. A great Master he was, and one of the first that taught this Church the Art of Divine Meditation. Few men of his age have ascended so high upon Jacob's Ladder as he did: He was one that with Israel lived and died in a Goshen of Light in the midst of Egyptian darkness.

Secondly, he was a right upright man too before God, a true Israelite indeed, in whom was no guile, *ὁ δὲ ὢν*, *Rectus Dei*, *ὡς ἦν ὁ Χρῆστος*, as was said of Israel, *Vir antiqua probitate simplicitateq;*



*aplicitateq; pradtas.* Et eruditus pietate, & pius eruditionis laude antecellens, ita secundas doctrina ferens, ut pietatis primas obtineret, as Nazianzen faith of Basil. Those that were most eminent for Learning he excelled in Piety; and those that were most famous for Piety, he excelled in Learning. This High-Priests Breast was richly adorned with the glorious *Urim*, and with the more precious Jewel of the *Thummim*.

Thirdly, he was one that wrestled with God much, and often in prayer, and prevailed much: And if we be yet capable of the blessing, I hope wee shall one day enjoy the fruit of those prayers wherein he wrestled with God for this poor Church. We read of *Jacob's vows* as well as of his *visions*, Gen. 28. 20. And it is the first vow that we read of in Scripture: And who hath not read, or heard at least, of this holy mans Vows.

Thus the Name agrees punctually in each signification.

We

Biz. his booke  
enfilred.  
Medytations  
30ws.

We will now go on with the parallel of the Persons. - *Israel* was a *smooth* man (of body) as himselfe saith, Gen. 32. 11. and a man of a plain, even, and modest spirit, as appeared by his scruples that he made about the way that his Mother directed him to get his Fathers blessing. Such an one was our Father, a man of a smooth, terse Wit, and Tongue, and of a calme, gentle, meek and moderate spirit, as they all know that know any thing of him:  $\pi\epsilon\acute{\alpha}\theta\epsilon\varsigma$ ,  $\alpha\acute{o}\rho\gamma\eta\lambda\acute{o}\varsigma$ ,  $\gamma\alpha\lambda\eta\nu\acute{o}\varsigma$ ,  $\tau\acute{o}$   $\epsilon\acute{\upsilon}\delta\acute{o}\varsigma$ ,  $\delta\iota\epsilon\mu\acute{\rho}\varsigma$   $\tau\acute{o}$   $\pi\iota\nu\acute{\upsilon}\mu\alpha$ , as *Nazianzen* saith of *Cæsarius*; a man of a milde, serene and calm aspect, (who ever saw it ruffled into any appearance of disorderly passion) and of a quick and lively spirit. He was not twice a childe, (though he lived long enough to have been so) but alwayes one in our Saviours sense, namely, in Humility and Innocence. One that much excell'd in those Dove-like fruits of the Spirit, which St. *Paul*

F                      mentions,

mentions, Gal. 5. 22. *Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Meeknesse, &c.* As loving, and as much beloved as any man of his Order in the three Nations. One that got the Birth-right from Heaven, and the blessing from men too, without dissembling for it; whiles other rough *Esaus* were hunting abroad for wild Venison, thinking to please their Father, hee stayed quietly at home, and observing the directions of his Mother the Church, went away smooth with the Benison. Some struglings hee had with his rougher Brethren, whom he did not strive so much to *supplant*, as to supple with his smooth moderation and humility. And so far he prevailed in this design, as that instead of ill words or knocks, he met with a kiss and respectful imbracement from many of them, that had been his Adversaries because they envied him the Birth-right of his Order and Dignity: And all men honoured the Doctor, though some loved not the Bishop.

*Israel*

*Israel* travelled into several countries, and was kindly entertained and respected wherever he came; so did, and so was our Father he travelled with persons of honour into *France*, *Germany*, *Holland*, and *Scotland* and God was ever with him, whereever he went, as he was with *Israel*. Some troubles and perils hee met with in his journeys as *Jacob* did: when *Laban* pursued him with one Troop, and *Esau* met him with another. But a kind providence was ever ready to redeem him; and *God hath alwaies holpen his servant Israel*.

*Israel* was a Shepherd, and a faithfull one, that took special care of his flock Ge. 31.40. and great pains night and day in watching over them for twenty years together. And our *Israel* was a faithfull Shepherd, that diligently watched over the flocks, that his Master committed to his charge, and took extraordinary pains in feeding them for above twenty years together. Whilest he was the private Pastor first of *Halsteld* in *Suffolk*, and after of *Waltham*

in *Essex*; he preached thrice a week in a constant course: Yet (as himself witnessed) *never durst climb up into the Pulpit to preach any Sermon, whereof he had not before penn'd every word in the same Order, wherein he hoped to deliver it; although in his expressions hee was no slave to syllables, neither made use of his Notes.*

Nor did his industry either cease, or so much as abate at his preferments; he hath given the World as good an account of his time as any man in it; as one that knew the value of time, and esteemed the losse of it, more than a temporal losse; because it hath a necessary influence upon eternity. It is well known in this City, how forward he was to Preach in any of our Churches, til he was first forbidden by men, and at last dis-inabled by God.

And when hee could not Preach himself, as oft, and as long as he was able: This learned *Gemaliet*, was (not content only, but) very diligent to sit at the feet of the youngest

gest of his Disciples : As diligent an Hearer as hee had been a Preacher. How oft have we seen him walking alone, like old *Jacob*, with his staffe, to *Bethel* the house of God ?

*Israel* was fruitfull in children, and so was our Father, and that without the Polygamy of *Israel*, being the Husband but of one wife, a grave virtuous Matron, with whom he lived forty nine years. But *Israel* at last wanted bread for himself, and his family : I cannot say this man did so, but how near he came to it, and by what means we all know, but must not complain because he never did. He had not the kindnesse that *Israel* had in *Egypt*, to have any allowance for his maintenance from the Lord of the Country, yet he never wanted. He was indeed a rare Mirrour of Patience, under all his crosses, which toward his latter end were multiplied upon him. The losse of his Estate he seemed insensible of, as if he had parted with all, with as good content as *Jacob* did

49

with a good part of his, to pacifie his angry brother, having well learned as well *to want*, as *to abound*. I have heard him oft bewail the spoils of the Church, but very rarely did he so much as mention his own losses, *but took joyfully the spoiling of his goods*: When hee was laid *among the pots* (that is, saith the Septuagint, and the Vulgar Latine, *inter cleros*) yet was he *as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold*.

Of late years, and especially the last, he was sorely afflicted with bodily diseases, and bore them all with as much patience, as hath been seen in any flesh, except that of our Saviours. *We have heard of the patience of Job*, but never saw a fairer Copy of it, than was in this man.

Israel lived to be very old (as you may read in the verse before my Text) and at last grew so weak, that he was scarce able to rise up upon his bed to blesse his Children, *Gen. 48. 2.* so was it with our Father: Me-  
thinks



thinks I see him yet, as he was upon his Bed, how he *strengthened himself* to confirm others ( that sought it ) with his fatherly blessing ; as *Israel* did the sons of *Joseph* ; and that too with the same good old Ceremony which *Jacob* first used ; namely, the laying on of his hands. *His days were few and evil*, in *Jacob's* comparative sense ; and yet many and good, for he died in a good old age, full of days and full of good works, *Caniis Virtutibus*, White with Virtues. He came *Jo: 5. 26.* to his Grave in a full age, like as a shock of Corn cometh in his season. He was crowned with the silver Crown of age in his gray hairs ; *Prov. 16. 31.* and now is crowned with the Golden Crown of immortality.

When his time drew nigh that he must die, he much longed for death, and was ready to bid it welcom, and spake always very kindly of it. It was an odd word of *St. Francis* when the Physicians told him, the time of death drew nigh, *Bene veniat* ( *inquit* ) *soror Mors*, welcome my sister death.

death. The expression of *Job* is not much unlike, *Job* 17. 14. *I have said to Corruption, thou art my Father. to the Worm, thou art my Mother, and my Sister:* So did this good man welcom death, as if he had been to embrace a Mother or a Sister. He took good notice of the approach of death, and set his House in order, as *Israel* did, by distributing the blessings that God had left him to his Children. He indeavour'd also to prepare others for that change by his last Books, and last Sermons that he preached, which were all upon the last things, *Death, and Judgement, Heaven, and Hell.*

*Israel* left his Children in *Egypt* when he died, but with a Prophetical promise of their return into *Canaan*: Our *Israel* hath left us (I may not say in bondage, but) in a sad condition, and left us without a Prophecy, though not without his Prayers for our happy return into *Canaan*. Well, he is gone, *Non nobis creptus sed peritulis*, as *Ambrose* said of his Brother

Brother 7 in that most Elegant Oration which he made *de obitu fratris*) taken away not so much from us, as from the perils of the times. \* It was some comfort to him, that he lived not to see the Funeral of the Church, though he saw it drawing home, almost at last gasp. And if there could be as much sorrow in Heaven for the perverseness of sinners, as there is joy at their conversion, doubtlesse this holy man could not yet bee at rest. But Abraham is ignorant of us, and Israel knows us not, Isaiah 63. 16. And the more happy is he if he doth not, and I hope wee are never the more unhappy, for whether he knows of our State or not, it is piously to be beleevd, he prays for us, as Nazian. said of Basil.

When Israel died the Egyptians Gen. 50. 3. mourned for him. And I am perswaded so do some of the worst of men for our Father.

The streights of time both for preparing and delivering this testimony of his life, hath inforced mee

to

to passe over the particulars of his preferments, dignities, and honourable imployments by his Prince. Amongst which, That to the *Synod of Dort*, would not else have been forgotten. Especially for the great respect hee had there from the Forraign Divines and States. And his excellent moderation shew'd in those unhappy disputes: Concerning which he afterward drew up such a collection of accorded truths, as was offered to bee subscribed by some of the most eminent parties on both sides. Which reconciliatory Papers then unhappily buried, are very much to be desired; and may bee hoped for in time, together with a compleater accompt of his life written by himself. But whatever becomes of them, hee was one whose *moderation was known to all men*, and his zeal for an holy Peace in the Church, is abundantly manifested by those writings of his, which are already extant.

I cannot so much as mention all  
his

his virtues, but must not forget so great an one as that of his *Charity*. Which above, and before all things, (as the two great Apostles exhort) *Col. 3. 14.* he was carefull to put on. Besides, *πρὸ πάντων* *1 Pet. 4. 8.* his spiritual Alms of Prayers, godly admonitions, comforts, and holy counsels, whereof he was very liberal.

His bodily Alms were constant and bountifull. In the Parish where he last lived, he gave a weekly, voluntary contribution of mony to certain poor Widows to his dying day; over and above his imposed rates, wherein he was never spared. And as the *Widows handfull of Meal, and her Cruse of oyl, did not wast* by feeding the old Prophet; so did this Prophets Barrell that was low, and his Cruse that was little, not hold out only, but seemed to increase by feeding the Widows, as appeared by that liberal addition of Alms, which *30. l. a* he gave by his Will to the Town *perce.* where he was born, and to this City where he died.

If

If ever there were a man that could speak with the *tongues of Men and Angels*, he was one. But such there are who are as *Iustin Martyr* calls them, *ἰμὴν φιλῶντων, ἀλλὰ φιλῶ-φῶντων*, or as the Apostle saith, no better than a *sounding brasse*, or a *tinkling Cymball*, being without charity. But our Father was one that had learned of St.

<sup>1</sup>Cor. 12. *Paul* that same *ἡδ' ἑστῆς ὁδῶν*, the  
31. *more excellent way* of charity, which he also shewed unto others. He was

<sup>1</sup>Joh. 3. one that as (*St. John* exhorts) loved  
18. *not in word, or in tongue only, but indeed and in truth*, and shewed it plentifully upon all occasions. One that had *Jacob's* voice, but could never endure so much as the disguise of *Esa's* churlish hands.

Four things are yet remaining with us below, of this heavenly Saint: His Children, his Works, his Body, and his Name. First, his Children. I may say of him, as *St. Ambrose* said of *Theodosius* the Emperour, *Non totius recessit, reliquit nobis liberos in quibus cum debemus agnoscere, & in quibus*

*bus eum cernimus & tenemus*, he is not all gone, he hath left us a good portion of himself behind in his sons, in whom we may yet see him, and hold him. I shall not wish any one of them the double portion of their Fathers spirit, but rather that they may be (as indeed they are) all Coheirs thereof.

For his works, I hope with reverence I may lawfully say of them, as the Psalmist doth of Gods, that *they all praise him*, because all men praise them. At least I may say, as the Spirit doth in the Apocalyps, *Blessed is the dead, that died in the Lord*, for he *resteth from his labours*, and his *works follow him*. Blessed is he, because his works (that is, the reward of them; follow him) and we are blessed, because they are left behind him. That which *Nazianzen* said of *Basil's* works, may truly be said of this mans, *ἐπεὶ καὶ τὰ πνεύματα τῶ ἀνδρὸς οὗ παραμένον ἑτέροις πολὺ πλείονες αὐτῶν εἴσονται.*

His by-busineses, his occasional meditations, are more precious than the



the elaborate works of other men.

For his Body, that is already laid  
*Gen. 50. 2.* up in his Dormitory without the  
 honourable Ceremony of *Embalming*  
 which *Israel* had. But though  
 he wanted that, and other Ceremo-  
 nies of deserved honour ( which his  
 own humility and the envy of the  
 times denied him ) yet doth he not  
 want that which the Wiseman saith;

*Eccles. 7. 1.* is better than a precious oyl or oym-  
 ment ( namely ) a good name. For

I may say of this mans name, as the  
 Spouse speaks of the name of her  
 beloved, That it is an oymntment pou-  
*Cant. 1. 3.* red forth. An oymntment that carri-  
 eth with it all the excellencies of a  
 precious oyl; that is, besides the  
 rich ingredients wherewith it is sub-  
 stantially compounded: These three  
 accidental qualities too; of a fra-  
 grant and far spreading odor or  
 sent; the gentle and pleasing la-  
 vor, or smoothnesse; the bright shi-  
 ning Nitor, or Lustre.

My task at this time hath been to  
 break a smal box of oymntment to pour  
 upon

upon his feet; and I hope there is no body will accuse me of any *Wast*, either of my time, or my oyl; especially considering both were little.

If there should bee any murmurers, I hope to find them that will excuse me with this Apology; saying, *I have*

*done a good work upon him, I have done* Mark. 14.  
8.  
*what I could, and done it for his burial.* Matth. 26.

And sure we do all well to help to 10. 12.  
Embalm his name, especially since we may do it at his own cost, for he hath provided the Spices in his life. When he lived, his lips dropped Myrrh, and his Pen the Oyl of Calamus and Cinamon: The smell whereof hath filled the House of God with such Perfume as (I hope) this age (as ill-sented as it is) will never wear out.

His life was so well acted, as (had not his modesty forbidden it) hee might have taken his leave of the World, as *Augustus* did, with *Valete & plaudite*, Farewel, and speak well of me.

He is now silent, and so must I  
be,

be, for the time will not allow mee  
 to protract my speech. An Angel  
 from Heaven hath translated the  
 Soul of this *Angel of the Church*,  
 Rev. 4. 4. and placed it among the 24 Elders,  
 which St. John saw about the throne  
 of God, (which good Interpreters  
 have taken to be a type of the 24  
 Chief Priests under the Law, and of  
 their Analogical Successors, the Bi-  
 shops of the christian Church) attired  
 with a *white robe* of glory, in stead  
 of his earthly Rochet; and in stead  
 of his Crozier, he hath a branch of  
 the peaceful and victorious Palme  
 put into his hands; and for his Mi-  
 tter, which fell with the Royal  
 Crown, (when the time was come  
 that his old Masters prophecie was  
 to be fulfilled, [*No Bishop, no King*])  
 he hath a Crown of Glory set upon  
 his head. A *Pisgah-sight* he often  
 had of this heavenly *Canaan*, when  
 he was upon his Mount of Contem-  
 plation; but now he is gotten up to  
 the top of the Ladder, and seeth the  
 face of God indeed in the true *Pe-  
 niel*.

Me-

Me thinks now I hear some of you say with *Balaam*, *Oh that I might die the death of the righteous, and that my latter end might be like his!* I shall tell you (in a few words) how that may be, and I have done.

Follow the steps of his holy life, and the instructions of his godly books; learn of *Israel*, and of this Parallel Father, to prize the spiritual birth-right, above any present fleshly enjoyments, and to *wrestle* with God for it in Prayer: *Meditate* much and often of Heaven and heavenly things as he did; imitate him in his holy *Vows*, and be carefull to pay them: follow, I say, the steps of his Faith and Charity, and you cannot misse of such an end. *For as many as walk according to this rule, peace shall be upon them, and upon the Israel of God.* A M E N.

G

Angelus

Part I  
 My think now I hear some of  
 you say with reason, O that I might  
 see the land of the righteous, and that  
 my heart might be like to it. I feel  
 it you (in a few words) how that  
 may be, and I have done.

Follow the steps of his holy life,  
 and the instructions of his holy  
 words, learn to stand, and of this I  
 will rather to give the spiritual  
 birth-right, above any present flesh-  
 ly enjoyments, and to pass with  
 God for it in Prayer: I desire much  
 and often of Heaven and heavenly  
 things as he did; imitate him in his  
 holy love, and be careful to pay  
 them: follow, I say, the steps of his  
 I said and Charity; and you cannot  
 think of such an end. For as many  
 as walk according to this rule, peace  
 shall be upon them, and upon the first  
 of God. Amen.

Agabus

G



# Angelus è Cœlo ad Angelum

Ecclesiæ N. ad Cœlum

transeuntem.

*Ave Pater Sancte,*      *Proso-metria,*

*Gratis dilecte, gratiâ jam plene,*

*Dominus tecum, tûq; cum Domino,*

*Semper fuit, semper es futurus.*

*Benedictus tu inter viros, inter angelos.*

*En age, ociùs hanc nostram ascendas alam,*  
*Simùlq; ascendamus hanc scalam <sup>ἡ ἀνοδὸς</sup> :*

*Quin & properare jussit expectans Dominus,*

*Idémq; cupiunt conservi omnes,*

*Gestientes videre, avenes exosculari.*

*Uterq; te manet gratulabundus Adamus*

*Et qui perdidit, & qui servavit,*

*Famjam aperuit sinum,*

*Fidus Fidorum Pater Abraham :*

*Brachiiq; extensis adstat Parallelus Israel,*

G 2

*Cum*

*Cum charissimo filio cognomine Iosepho.*

*Fratresq; omnes in amplexum ruituri.*

*In Ascensu.*

*Quid mararis, quid miraris?*

*Lumina hac pervia?*

*Quid Lunam argenteam noctis reginam?*

*Quid aureum solem dici regem?*

*In sidera errantia quid errant oculi?*

*In fixa quid figis Lumina?*

*Quorsum (post solem) duodena signa pervagaris?*

*Non est hoc veri nominis, nec numinis Cælum*

*Non hac aula Jovis <sup>Ἀγίομεγιστο</sup>.*

*Sed ejusdem camerata cella.*

*Nec sunt hac lumina verè cælestia*

*Sed umbra luminum super-cælestium.*

*Attolle oculos, aspice justitiæ solem,*

*Suo jam culminantem*

*Fixo aeternoq; meridie.*

*Hujusq; radiis gloriâ plenam,*

*Formosam lunam verè lucinam,*

*Scilicet quæ peperit lucem parentem.*

*Ecce Patriarcharum bis sena signa*

*Totidemq; Apostolorum antitypum Senatum.*

*Ecce Saturnum grandævum Adamum:*

*Jovemq; legiferum Moisen:*

*Martem*



Martem, *bellicosum* Josuam :  
Eliam, Mercurium, post *cælica* peracta jussa  
Ad *cælum* impigrè revolantem.

Ecce Hesperum solis *pracursorem*  
Johannem Baptistam.

Ecce Pleiades *Empyreos*,  
Septem Fratres, *stellas Asiaticas* :  
Ecce *agmina* minorum *syderum*,  
*Variantis* magnitudinis,  
*Omnia* tibi *lucem* præbent *Venturo*.

Adjunge *latus debito choro*,  
Auge *destinatam constellationem*,  
Sed primum, *cali amicus*, induas *amictum cale-*  
Hanc scilicet *gloria olbam*, (stem.  
Proterreâ *direptâ pallâ* ;  
Illam *victricem palmam*,  
Pro *extorto pastoralis pedo* :  
Istam *coronam sideream*,  
Pro *tenui decussâ sydari*.  
Vide *Arborem vitæ* de quâ toties legisti,  
Hujus nunc *fructum* legas,  
Et *eternum vivas*.

J. W. M. A.

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A. W. J.



Upon the much Lamented  
Death of the Reverend  
Father

JOSEPH,

Late Lord Bishop of Norwich.

*OUR Father dead? can any dumb-born Son  
Forbear to cry, Die, and we are undone?  
Ah could our cries his flyng Ghost recall,  
'T had soon returned to its wonted stall:*

*But since  
From hence*

*It must blow high our deep fetch'd sighs, and land  
This high-priz'd treasure on the heav'nly strand.  
That's all we can, for without his own skill  
of Tongue and Fancy, can't the briskest quill*

*His worth  
Set forth:*

G 4

Tet

Yet cry we must, and tho' in uncouth tones;  
And dreery accents of confused groans,  
Tell the mis-deeming World ———  
What rich Embrodery of Wit and Grace,  
This sparkling Diamond set in Golden Case,  
Like the pure white and red in beauties cheek,  
With sweet convention that Precedence seek,

Possest  
That breast.

How sweet a dresse of smiling gravity,  
Sate on that reverend brow, how solidly  
Fraughted with Gospel-treasure at its home,  
That Soul's arriv'd, like ship from Indies come.  
See in that mind a Land-skip of all Graces  
Pourtray'd to life, rank'd in their proper places.  
Here Love and Peace imbrace, there Meekness,  
( Sanctity,

Below at distance sits Humility;  
See yonder Charity, with arms expanded,  
With tender-bowels open-handled;  
There Patience stoops, and bends her shoulders  
(low  
To bear that load the unworthy World wil throw  
On wronged Innocence. Then tap ring to the sky  
You'l see p're Zeal, Devotion, Piety.  
All these unfust, candid, and serene;  
Not like the Modern garb, to serve the Scene

of

Of ends and interests; maer Pageantry,  
To gull such Souls as see with halfe an eye,  
Such stales of vertues, but a Satnt-like cheat,  
Glasse, to his Chrystal, Glowworms to his Heat,  
VVas ever soul ravish'd in Meditation,  
VVound up on high in Contemplation

Divine,

Like thine?

Such know the beating of thy Pulse whose traffick  
VVas wholly so Cherubick and Seraphick,  
That it evince, 'tis not haeretical  
To say, Angels may be Corporeal.  
His holy life, a silent check to all  
The rout of Vices, was: his Pen the Maul

Of Sects

And Smeets.

His name did more perfume the Church, than  
Of Staete, Onycha, and Galbanum (Gum  
Did Moses sacred Tent; and certainly,  
VVhil' st Hall's remembered, Bishop cannot die.  
And that will be, till Books shall be calcin'd,  
VVith th' Elements above; and all refin'd,  
At the last conflagration.

learned

Usher. Learned Armagh to honour this his day,  
His Usher was, and Heaven-ward led the way.

Morton. When aged Durham shall remove his station,  
How great, how glorious a Constellation

Hall. In th' Orb Emphyreal wil they make, those three  
That will out-shine the radiant Cassiopee.

But stay: these blundering lines do wrong the  
Let Yare and Isca murmur out the rest: (blest,  
Only our dropping tears shall never stint,  
Till on his Marble these words imprint:

Maugre the peevish World's complaint,  
Here lies a Bishop and a Saint.

<sup>de la zouch</sup> Whom Althby bred, and Granta nurs'd  
Whom Halsted, and old Waltham first  
To rouse the stupid World from sloth,  
Heard thund'ring with a Golden Mouth,  
Whom Worster next did dignifie,  
And honoured with her Deanry:

Whom Exon lent a Mitred wreath,  
And Norwich, where he ceas'd to breathe.

These all with one joint voice do cry.  
Death's vain attempt, what dath it mean?  
My Son, my Pupil, Pastor, Dean,  
My rev'rend Father cannot die.

Deflevit H. N. B. D.

In Obitum Amplissimi Pa-  
tris J. H. Episcopi Nor-  
vicensis.

*Iambi recti.*

Indulte coeli tam benigno munere,  
Quantis tuorum luctibus refers pedem,  
Facunde Præsul! quo domante multiceps  
Pecu, profanas ordini intentans sacro  
Latè ruinas, concidit; quo vindice,  
Censûs secundi Flamen anctus insula  
Nondum superbit; si quibus distinguere  
Humana brutis arma jam cordi fiet;  
Mentisq; doctæ si tropæa viribus  
Nequam protervis præferant. Olim tuos  
Sensit lacertos factio Brownistica:

*Anti-*



Antistes ille septicolli culmine,  
Superbus olim sensit. Ut tantum cluat  
Sagata virtus, nentiquam toga minor  
Incedis, hinc te duplicis ferti decus,  
Olive, laurus, gloria pari beat.  
Trictæque præpe dita conscientia  
Quàm dexter adsis perpetim fatibitur,  
Quàm luculentâ nubilam ducas fide,  
Cujusq; scripti quæ venusta lumina !  
Qualæque nervi ! cuncta quàm normaliter  
Concinna, queis sunt attributa partibus !  
Piâq; suavitate quem non detinent !  
Sed quæ Camena, dulcibus fastigiis  
Dignanda cœli, pergat exiles domos  
Reſtoris alti, spiritus & accolas  
Referre tecum ? quando penè libera  
Mens jam senilis corticem perumpere,  
Cœpit catastræ, & limpidò vœsci æthere,  
O quanta pomis indidem mysteria !  
At vita qualis sanctitatis ! quàm pii  
Fœcundia amoris ! quàmq; nullis seculi  
Exulcerata gladibus, quas ordine  
Longo furentes, miles infractus pati !

Latif.

*Latifque possis impiger cervicibus.  
Partes in omnes qui volet te prosequi  
Laudam canenti quanta cresceret seges!  
Sed nos Galenus. — — —*

*Instantibus amicis extempore pro-  
fudit*

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